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put forward on the author's behalf by Professor Maher, seem to be fully justified. Whether the main thesis of his work, that Realism affords the needed synthesis of Absolutism and Pragmatism for current philosophical thinking, is sound or not, is a question which must be left to specialists to decide. The little *Abriss* of Deter is probably familiar to all Americans who have taken a philosophical or theological degree at Berlin. The present edition has been rearranged and brought down to date by Dr. Frischeisen-Köhler, on the basis of Dilthey's *Grundriss der Geschichte der Philosophie*.

*The Oriental Religions in Roman Paganism.* By F. CUMONT. With an Introductory Essay by G. SHOWERMAN. Chicago, Open Court Publishing Co., 1911. pp. xxv., 298.

This book contains eight lectures, delivered by Professor Cumont in Paris and Oxford, which trace the transformation wrought in the religion of Rome, under the unifying influence of neo-Platonism, by the successive introduction of Oriental cults and mysteries. The lectures are entitled: Rome and the Orient, Why the Oriental Religions Spread, Asia Minor, Egypt, Syria, Persia, Astrology and Magic, The Transformation of Roman Paganism; the volume ends with some 75 pp. of notes, mostly bibliographical. We begin with a comparative picture of east and west; we are shown how the eastern religions, carried by merchants, soldiers, slaves, appealed to the senses, the intelligence and the conscience of the Roman; we are then told in detail how Cybele came from Asia Minor, Isis and Serapis from Egypt, Iasura and the many Baals from Syria, Mithraism from Persia; till we finally understand how, "by means of compromises between old Oriental ideas and Greco-Latin thought, an *ensemble* of beliefs slowly took form, the truth of which seemed to have been established by common consent." One result stands out clearly: that Christianity was not a sudden and miraculous change, but a composite of long and laborious growth: "the faith of the friends of Symmachus was much farther removed from the religious ideal of Augustus, though they would never have admitted it, than that of their opponents in the Senate." The book is a popular presentation of a great subject, by a scholar who is admirably equipped for the task.

*Die Weltanschauungen der grossen Philosophen der Neuzeit.* Von L. BUSSE. Fourth edition, by R. FALCKENBERG. Leipzig, B. G. Teubner, 1909. pp. viii., 156. 'Aus Natur und Geisteswelt,' Bd. 56.

Professor Falckenberg has wisely retained the plan and arrangement of this excellent little book. There is an introduction on the nature and problem of philosophy, and the problem of a history of philosophy. Then follow two main sections, covering modern philosophy to and after Kant; each is introduced by a general characterisation of the period. Then, under classificatory chapter-headings (Rationalism, Neo-Kantianism, etc.), come outline sketches of the systems of the great philosophers: first, a condensed biography; next, a list of the subject's principal works, and a couple of references to critics and commentators; last, the leading features of the system itself, with a sufficiency of back-and-forth reference to give a careful reader his perspective. The summaries are carefully and clearly written; witness the five pages that sum up the philosophy of Hegel! —It may be noted that the discussion is, for reasons of space, con-

fined to metaphysics, epistemology and ethics. Noteworthy, too, in the light of certain 'objective' methods of psychology, is Professor Busse's remark that philosophical systems cannot be measured by the yard:" a very important system, built on large lines, may be briefly summarised; a relatively unimportant system, because it is more complicated and less definitely organised, may demand a greater number of pages.

*The Life and Letters of Martin Luther.* By P. SMITH. Boston and New York, Houghton Mifflin Co. 1911. pp. xvi., 490. With illustrations. Price \$3.50 net.

"The present work aims to explain [Luther's] personality; to show him in the setting of his age; to indicate what part of his work is to be attributed to his inheritance and to the events of the time, but especially to reveal that part of the man which seems, at least, to be explicable by neither heredity nor environment, and to be more important than either, the character, or individuality. A new biography of Luther, however, requires . . . apology. . . . One reason [for the present work] is to be found in the extraordinarily rapid advance of recent research. . . . In another respect [the book] undertakes to present Luther to English readers from a standpoint different to that from which he is usually approached. I have endeavored to reveal him as a great character rather than as a great theologian. In order to do this I have given copious extracts from his table-talk and letters, those pregnant documents in which he unlocks his heart." So the author in his preface. He has produced an interesting and, so far as the layman can judge, a thorough piece of work.